



Charlotte Mason's House of Education,
Scale How, Ambleside, UK, 2009

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MR. J. H. BADLEY (Headmaster of Bedales), then read his paper on

MORAL TEACHING AT SCHOOL.

It is a hopeful sign that this subject is being discussed by parents and by teachers. The long conspiracy of silence is breaking up; and that is the first condition of a better state of things, even though at first it may seem to leave nothing but doubt and difficulty—just as the breaking of a long frost leaves nothing but a sea of mud. But the greatest thing of all is that parents should recognise that they have a responsibility in the matter, and the greatest encouragement to all who care for education as the hope of the future is to see how mothers begin to realise more than ever before how great is here their opportunity, if only they can learn in time what they can do, and how to do it. The doctor and schoolmaster can help; they have each his special work; but the mother's part is greater still, for this will inevitably colour the child's thoughts through life, and, if she has done her part, associate the whole subject henceforward with his deepest and best feelings. And nothing less than this will serve. We know that the empty garden, whatever fence we put round it, will not remain free from weeds; and we cannot too soon learn with no less certainty that not the empty mind which we call "innocence" will of itself keep out evil, but the one in which knowledge, felt to be true and clean, is bound up with love and happy memories. There is no occasion now for me to emphasise further the supreme importance of this home-teaching, beyond urging that the mere influence of the home atmosphere is not enough without definite teaching upon this subject, to girls as well as boys, in order that puberty and its changes may not come upon them, as otherwise often is the case, as a severe shock and time of doubt and a sudden forcing of the thoughts to what should have been gradually prepared for and for some time looked forward to and understood. But though this home preparation is, as it seems to me, the most important part of the whole matter, it does not properly come within that aspect of the subject of which I am asked to speak, the way in which the special difficulties and dangers of this time of change are to be dealt with at school. School

life, and especially the life of the boarding-school, brings its own problems and its own trials. Not that there are no dangers to be guarded against till then. That is one of the fallacies that we have to root out. That harm can originate at home, and the bad habit against which we have to guard can begin even in the cradle, is a fact of which every mother ought to be aware. Isolation from other children, or from low associates, is not a complete safeguard. Still at school, of course, among children who come from careless as well as from careful homes, the risk of infection of all kinds is greater, and there are more possibilities of harm. How are these to be met? If mother and father have done their best, these possibilities have to some extent—to a large extent—been met already. Clean knowledge and right feeling, brought from home, are the best of safeguards. But I do not mean this as an excuse for the schoolmaster to wash his hands of the whole matter and lay all the responsibility on the home. Some parents will not do their part; and some, it would even seem, with the best will in the world, cannot do it thoroughly for lack of the requisite knowledge and experience. The schoolmaster, whether he will or no, takes over this, together with most other of the parents' responsibilities; and on him, seeing and knowing more clearly, as he does, or as he should, both the need and the results at stake, and having, as at least he should, a greater experience in dealing with these things, the responsibility lies still more heavily. And even if all parents did their part, as we may trust more and more will do, he would still not be absolved. There is still something more for him to do. It is my part to-day to attempt to show briefly what this is.

At school, as at home, there are two things equally necessary for dealing with this, as indeed with every other side of education. These two things are right conditions and right teaching. I put the conditions first as being the more immediately important. They do not of themselves ensure a good life, even at the time, still less for the future when new conditions arise. Nor do bad conditions necessarily imply a bad life; witness the noble characters formed under the bad old school conditions now almost swept away. Still, the external conditions of life have an obvious influence, and as

we can largely control them, it is our first duty to see that they are as good as we can make them. So let us take these first.

When I say that it is our first duty to see that the conditions of school life are as good as we can make them, I mean that this is the duty not only of us schoolmasters, who undertake the charge of children and arrange the details of their life at school, but of parents as well. I do not of course mean that parents can or should dictate to the schoolmaster all the details of school life; there are some matters in which not even the doctor is in a position to judge so well as he which is the wisest course to follow. But there are many things that are common to school and home, and before choosing a school, parents ought to satisfy themselves as to these. I find that they so far recognise this that they usually ask two questions: "Is the food plentiful and good?" and "Is there a good matron?" Fathers, I notice, usually ask these questions apologetically, as a concession to feminine fancifulness, and with an air of letting it be understood: "Of course we know that it doesn't really matter, good for the young beggars to rough it a bit like we had to; but it will satisfy the boy's mother, you know"; and so, having carried out their instructions, they proceed to give their views on Greek and corporal punishment, and so forth. But however important these latter may be, the mother is right; health is the first question in education; and parents should certainly ask these questions, and many more besides, not only from the schoolmaster but from other parents, before they fix upon a school. As to food, for instance, it is not enough to know that it is plentiful and well-cooked; equally important from our present point of view is its distribution, the hours of meals and their character; that there is nothing heavy, for instance, for some hours before bed-time; that there is sufficiency of sweet stuff and no buying of overstimulating food in addition, or of sweets in any form between meals. We have not yet, I think, attached enough importance to the effect of local conditions, such as constipation, for example, on the neighbouring organs. But even apart from the direct effects of food either unsuitable in itself or taken at wrong times, the tuck-shop, whether in private hands or run as a school speculation for the benefit of

the games club, is a detestable institution tending to establish, in this habit of "nipping" at sweet stuff between meals, a practice of self-indulgence that will easily later on take other forms. We schoolmasters are much to blame for this, in allowing it because it suits our pockets or because to put a stop to it would be unpopular; but parents are to blame no less in acquiescing in such a state of things, and bolstering it up by extra indulgence in the holidays, on the plea of excessive abstinence at school, as though two wrongs could make a right. Such holiday indulgence and term-time hampers are *home* traditions more honoured in the breach than in the observance.

But you may think that this has after all little to do with the special subject under consideration. On the contrary, it has much to do with it. We are apt to treat sexual development with its accompanying dangers as something apart, something abnormal, instead of realising that it is a perfectly normal part of growth, dependent on the same laws of health, and its dangers terrible only if we neglect commonsense precautions, and shut our eyes to all but the immediate causes instead of attacking the remoter—trying as it were to kill off the full-grown mosquito instead of draining the pond which allows it to breed. So there are none of the conditions of general health which are unimportant from this point of view. Parents are ready enough to take thought for illness. They satisfy themselves that their boy will be well nursed; that there is a sanatorium for infectious cases; that there is a doctor within call. Sometimes they even make enquiry about the drains. I could wish they were readier to take thought for other no less important conditions of health; and I could wish that doctors were readier to advise as to what are the necessary conditions of health, instead of waiting for disease to show itself, and then casting about to find a cause for it. When they have educated public opinion as to the moral as well as physical effect of sunshine, of light and fresh air in every part of the house, and of cold baths; when they have given us some assurance as to the relative merits, from this point of view, of an open-air swimming bath, for example, and a closed and heated one; of this or that kind of clothing and this or that kind of diet; then we shall recognise that a

school that has stuffy classrooms and dark and dirty corridors, or where a bath once a week is thought sufficient, is a place where the germs of moral disease are sure to abound, whatever moral disinfectants are in use. At present, for want of such guidance, any special attention to such things and their bearing on moral as well as physical health is apt to be labelled faddy; and the wise schoolmaster, therefore, talks as little about them as he need. But he is most unwise if he does not think about them much, and insist on such points as he knows to be material to the work he has taken in hand. For, after all, not the least part of this work is the education of the parents of the next generation, and, incidentally, may I venture to add, of those of the present one as well.

But without venturing on the debateable ground of matters such as food and clothing, in which, as long as doctors disagree, each must judge by his own experience what is important enough to insist on, knowing that any line he takes will by many be called a fad, there are some points the importance of which, in this connection, most will admit. The first is the need not only of personal cleanliness, but also of regularity of the daily functions of the body. We are too ready to suppose that if these things are taught in the nursery they are established for life, and no further supervision is necessary. It is not enough at school to provide opportunity for keeping up wholesome habits; we must insist on their observance at fixed times, and take steps to see that this is carried out. And at the same time we must not let our regulations be accepted as meaningless or capricious, but must give to all such lessons in general hygiene as shall show them the purpose and the need of these observances, and so enlist reason on the side of habit. This properly belongs to the other of my two postulates, right teaching; but as under that head it is more convenient to consider separately the special teaching of the facts and needs of sex-development, I put this teaching of general hygiene amongst the necessary school conditions. It has, to my thinking, a double value, both as helping to establish, at the time and in the future, a reasonable attention to the main facts of health, and no less as giving occasion for talking frankly about things that a boy is too apt to consider unmentionable except in coarse terms and as subject of jest,

and thus giving him practice in thinking and speaking cleanly about his body. The more openly and as a matter of course that we deal in this way with *all* bodily needs and functions, the less difficulty shall we have in dealing with the special functions presently to be considered.

The second matter of which I wish to urge the importance as a cause of prevention of moral harm is that of occupation of mind and body. Perhaps the most important things of all at school are the number, length and distribution of the hours of work, and the kinds of recreation encouraged. Long hours and late hours of work—I am, of course, including preparation—and the monotony of most of the work are, I believe, responsible for much of the school difficulty. If, added to this, we make athletics the only recognised form of recreation, and so either run the risk of adding physical to mental overstrain, or attain a complete indifference to any healthy interest whatever, we have almost the worst conditions we could devise for enabling a boy to resist temptation. To send him to bed tired out is the schoolmaster's object, apparently in many cases without the slightest regard to the fact that, if the boy's desire for colour, variety, excitement, has not been healthily satisfied, his very lassitude leaves him a prey to any unhealthy form the desire may take. It isn't a feeling of dull weariness that we want to reach at the end of the day, but the sense of satisfied readiness for sleep. Periods of varied work and varying length, and plenty of work for the hands as well as the head; equally varied recreation with plenty of opportunity for any other hobby a boy may have besides games—and it is our business to see that he gets one or more—in fact a full and satisfying day without the strain of monotony, that is what we need in order to keep a boy healthy in mind as well as in body. And so not too late nor brain-fagged to bed. "And of course," I expect many of you will add, "a room or at least a cubicle of his own." Well there, if so, I differ from you entirely. I must not stop to discuss the question as far as girls are concerned, but for boys I would say unhesitatingly that on all grounds open dormitories, if neither too large nor too small are better than separate cubicles. Whether from the point of view of light and air, or the possibility of misuse, or the wholesome effect of publicity, a room in which there

are enough to have a real public opinion and corporate pride, but not too many to be under the eye and control of a single captain, is, in my experience at least far the best. In fact, I regard this dormitory question as an epitome of the larger school question, and the way one answers it as a proof if not of one's honesty at least of one's wisdom in dealing with the whole matter. The easier plan would undoubtedly be to have separate cubicles. It would satisfy most parents, and would be such a pleasant excuse to oneself for doing nothing more, on the pretext that nothing more was necessary. But even if one granted the efficacy of the cubicle system, and experience shows it would be the height of folly to do so, it would still be only a temporary safeguard, not a training. The only training is to face the facts and appeal to the best motives. Take the question of modesty for instance. To be in any way ashamed of his own body is one of the worst lessons we can teach a boy; it is an easy step to loss of self-respect in conduct. The true lesson that we have to teach him is to take everything as a matter of course, if only it is clean and healthy, and to be up in arms at once against anything that is not. What is and what is not clean and healthy is precisely what we have to teach him, and we must not begin by a lesson in false shame. So that to my thinking it is a matter of importance to accustom him to sight of the body without concealment, whether, for example, in statues, or at the swimming bath, and to associate shame with secrecy rather than with frankness.

Such things, unless they are matters of personal experience, are, I know, likely to cause surprise to some; but happily not to children, unless we have already by our attitude towards these things, and by the talk they have heard, disturbed their healthy naturalness and simplicity. Of course I do not mean that there are no limits to what I have been urging, and no place for a right modesty both of speech and conduct. In the dormitory, for instance, it rests with the captain of the room to see that there is neither loose talk nor behaviour; but if one is careful in selecting him and seeing that he understands his responsibility in this matter, the results of the publicity of the open dormitory and the influence of numbers are as much better than any system of privacy as under bad or careless conditions, they can be worse. For my own part,

so much do I disbelieve in fencing about this subject with unnecessary barriers and restrictions, and so far do I believe in trusting nature, under wholesome conditions, that it seems to me that the right and necessary limits of the frankness for which I am pleading are best and most naturally established, at school as at home, by the presence—I am not now, need I say, speaking any longer of the dormitory or the swimming bath, but of all parts of the daily life when the admixture is possible—the presence of the other sex. It may seem a paradox to speak of the co-education of the sexes as a condition of school morality, and of course I do not suggest this any more than any other, as an infallible guarantee of success without further trouble on our part. But where it has been tried under wise guidance, experience bears me out. And I do not mean merely that each sex will have a deterrent effect upon the other in the matter of loose talk or behaviour. This alone is not all we need. Indeed it might be only an apparent gain if the poison were merely driven in out of sight, or possibly replaced by something worse. But here again experience is reassuring. The result, according not only to those engaged in the work of co-education, but to impartial observers, is in most cases not so much the mere observance of external proprieties due to an increased *self*-consciousness, as the absence, to a surprising degree, of *sex*-consciousness, and this again, not, at least not in my experience, through any lessening either of virility or attractiveness, but rather through the fact that the sex-instinct remains the longer unconscious when it is naturally satisfied by the simple everyday intercourse of the two sexes. It is to this natural relationship, I am confident, that we shall come to look for one of the greatest of the helps to be found in the external conditions of life of which I have hitherto been speaking. But to many, no doubt, this particular condition must seem too remote from present-day possibility to be worth serious consideration. And, indeed, vital as I think all the conditions that I have mentioned for promoting a healthy growth—one, that is, less likely to welcome and readier to render innocuous any germs of harm—let me say once more that this is not enough. We must not only make right easy and natural, but we must do our best to ensure that wrong will be recognised as wrong.

and resisted if it appears. And the only permanently effective way to drive out and keep out the bad is to put the better in its place, with the consciousness that it is better. In a word, right conditions are not enough without right teaching as well, and we must not shut our eyes to this truth either at home or at school. What, then, is the right teaching we are to give at school?

First, what it is *not*. Mere preaching is no good. To associate this subject with religion, or at least with religious phraseology, with words like "holiness," "righteousness," "sinfulness," "conversion," and the like, even if it seems helpful to some natures, certainly does not touch the average and normal boy. Nor, I think, does a merely medical treatment and phraseology help much, or horrific warnings of the results of self-indulgence. For my own part, I do not believe in permanent good results being attained either by denunciations of wickedness or by highly coloured pictures of inevitable results. As a matter of fact, the effects are not seen or realised by the boy, and there is a real danger that if his limited experience does not bear out our warnings, he will dismiss them as exaggerated and untrue. And indeed, he is wise at such a time to put on his protective armour of inattention. There is little to gain and much to lose in frightening ourselves and him. A state of fuss and fright is not a healthy or a helpful state of mind for either. And, thank God, if we do not distort our vision by too exclusive attention to the pathology of the subject, we cannot but recognise a healthy nature's extraordinary powers of recovery. I speak of this as a comfort and an encouragement for the task, a source of confidence and calmness, not a reason for doing nothing. The essential thing is to trust and help nature, not to decry it and destroy the very sources of hope and healing. What we have to do is, first, in the simplest and most intelligible language to make the facts as plain as is possible at the given age—as plain as is *possible*, I say, not as plain as we may happen to think advisable. Secondly, to speak in equally intelligible language, of likely mistakes and difficulties, how they may be prevented or lightened, or—if we find this necessary—how they may be overcome. And thirdly, to appeal not only to reason but to feeling, to try and touch or inspire some motive

not only for resistance to bad influences but for active participation in good ones.

This, then, is what I take to be the schoolmaster's three-fold task, his duty towards every boy. Before turning to the questions when and how I would have him try and carry it out, I must mention two objections that are always urged against his doing anything of the sort in all cases, and not confining himself to watchfulness and, on rare occasions, speaking to those whom he thinks in need of special help. The first objection is the old one that to speak to a boy in this way is, as people say, "to put ideas into his head," implying, of course, that one is doing so unnecessarily. That begs the whole question. Let me admit at once that to do as I have said will in many cases be to bring into a boy's consciousness facts and dangers of which he was ignorant. But in the first place, one can never be sure of this, so reticent are most boys, beyond even a mother's knowledge. And, in the second, even if I were sure of it, I should speak none the less, for it is certain that even if a boy could go through school, he cannot go through life without this knowledge, if he is to be a good citizen and a good father, and it is all-important that the knowledge should come to him in a right way rather than in a wrong way or by chance, and should be associated with his better feelings and with motives of social duty. But here comes a second objection. "All very well," it is urged, "if you can be sure of getting hold of the boy's better feelings, but how do you know that you may not all the time be brutally wounding his self-respect, or else that he won't go away and hold up you and all your fine talk to ridicule?" Well, to this there is no complete answer. One can blunder, and blunder badly, in the way one does this as in anything else. But is that a reason for not trying? Of course, if one has little tact or sympathy with boys, and little power of understanding what they are thinking and feeling, it is probably no use trying; but then a man who lacks these is hardly fitted to be a schoolmaster at all, and if he finds that he cannot do this part of his work without blundering, he had better associate himself with someone who has the power he lacks, and entrust the task to him. All cannot do it, any more than all can be good cricketers, or good teachers for that

matter; but we ought surely to take as much trouble over this as over teaching any other subject, and to realise that, however difficult at first, in this as in other things, power comes by experience.

Assuming, then, that we shall wish to make this a definite part of our school teaching for all, we have to decide what is the best time at which to give it, and the best line to take. To many no doubt the most obvious time will be that of preparation for confirmation. Indeed, it is to be presumed that confirmation comes at the age it does for this very purpose. Each one of us must, of course, follow his own instinct and experience in the matter. For my own part I feel it to be a mistake, in many cases at least, to connect this subject in especial, any more than any other bodily function, with religion, and to risk the boy's taking what we say as a mere "pie-jaw" inseparable from this occasion, and dismissing it from his thoughts like any other sermon. And whereas by no means all boys are confirmed, each one is inevitably brought face to face with the changes of puberty, and wants to understand them. I prefer, therefore, to treat the subject as a piece of necessary matter-of-fact knowledge, to be given, first, just before the change begins to be conscious—between the ages of twelve and fourteen, that is—and again, more fully, when this change is a present fact, between fifteen and eighteen. The first is the task of the preparatory schoolmaster, if we adhere to the usual plan of breaking a boy's school life at its most critical point; the second is that of the public schoolmaster with whom rests the special work of school, not only to see that the boy passes through these difficult years without moral breakdown, but no less to give him some preparation for the problems he will have to meet in the years soon coming. Let me briefly outline what seems to me to be required at these two stages.

The first is mainly to ensure and intensify the work of the home. If that has been fully done, the boy already knows, and associates with his feeling for his mother, the main outlines of the origin of life, the story of birth, the meaning of sex. If we find that this is not the case, we must first ensure this knowledge, and, if possible, this association of it with home feelings. There are plenty of ways of beginning; through

the lessons in botany that he should certainly have been having; through the keeping of pet animals or of poultry; at the time when frogspawn is a source of interest in every pond, or the nesting season has begun, and so forth; or, more directly, in the coming change from the child he lately was to the man he wants to be. Whichever way we begin, we must come to speak plainly of his own organs and their future use; he must know that he has to keep them scrupulously clean, but not to touch them needlessly; he must know something of the reasons for this, and for keeping from the wrong kind of talk and thoughts about these things. I would not myself make it a great point that he should necessarily keep from *all* talk about them—for I have known much good come from clean talk about them amongst boys—but only from all such as he feels to be bad and low, and I would advise him when in any doubt to go to his parents or to come to myself quite frankly with his questions. And most of all we must make him feel that all this knowledge is not a forbidden mystery, a fenced place of stolen waters, but normal, clean and wholesome, if he will keep it so, a means of making himself fit and strong for the great game of life as well as for every other; and for deeper motives we shall do well, as I said, to connect the knowledge with his home feelings, and further with his pride in his school and desire to make it as fit and as successful as he would like to be himself.

So much for the earlier stage. This, I take it, is what every father would wish to do, if he knew how, or could bring himself to try; but, as it is, generally leaves to the schoolmaster to do for him. This is merely doing what we might reasonably expect the home to do, if we did not know how few parents at present can or will. But, as I said at the outset, even when all this is done, there is something more for the schoolmaster to do, some teaching to give in the later years of school life, which if *he* does not give it will probably never be given, or only by bitter experience and grievous loss. This is our heaviest responsibility. If we are to be fit to have the charge of boys or of girls upon the threshold of manhood and of womanhood, it can only be by some power of making real the facts of life, and of awaking thoughts and motives that will carry them forward independently of immediate influences.

The more strongly we feel this, the more we shall recognise it as at once our duty and our privilege to try to make plain to every boy before he leaves us the facts of fatherhood, the meaning and use of the new powers of which he is dimly conscious; the possibility, through carelessness no less than through intention, of misuse, and of the waste of his own and others' life; his duty to his children and to the other sex; the means of self-help in his management of his body, things he should avoid and things he should do if he is to be truly master of himself. And we shall not be content with this, or suppose, with Socrates, that right knowledge is all that is required to keep from wrong. We must not underrate the value of right feeling too, or else we may find that all our efforts to remove the wrong, to get rid of false shame and false humour, have only left the dwelling swept and garnished for the entrance of ungovernable passion, and the very good that we have done may only add to its mastery. What motives are we to appeal to then? Religion apart, there are three, I think, that we may hope to find of weight, in some degree, with all. First, one that, though remote, is not therefore without force: the thought of parenthood, and the claims of the unborn. The second, personal ambition of any kind, in work and play and the future career, and the desire for all-round fitness and power to make something of one's life. And third, where it is once realised, the most powerful and efficient of them all, the sense of responsibility towards those about us and the power of helping them. "Am I my brother's keeper?" was well put into the mouth of the first murderer. That he is his younger brother's keeper is sometimes the first motive to touch the conscience of a boy. This feeling of personal responsibility, and personal power to help, if we can reach it, is the crown of all our teaching. The ideal that we want is not a cold negative ideal, not merely abstinence from this or that form of immorality, not a thin-blooded asceticism, but a positive and health-bringing influence radiating from the very personality. And just in proportion as we can awake in the elder an active desire to serve their school by the pursuit and encouragement of all things wholesome, and the discountenancing of anything unclean, and by exerting themselves to rouse the same desire in others,

can we hope to utilise the natural instincts of hero-worship and love of power, and to enlist the affections for disciplined service, instead of leaving them to take what form they will, or trying to suppress every manifestation. That, at least, is what we have to attempt. In this way, and I believe in this way alone, can we hope to establish the tone of talk, habit, and feeling that is the only real safeguard against moral infection in the school. If we imagine that by any conditions or any watchfulness we can keep it from *ever* entering, we are deceiving ourselves into a false security. Our aim must rather be to establish such a force of public opinion that if ever it enters it will effect no lodgment. And this cannot be done once for all. A school tradition is a great thing, but it cannot be maintained without effort, effort of the same kind that is requisite in order to build it up. We shall not do this by continual reminder, or by public denunciation, or making a fuss; but twice at least, I believe, in every boy's school life we shall do well to make an opportunity of talking with him alone in some such way as I have outlined, at greater length or less as we may feel that in his case there is need, and laying more stress on one motive or another, and of course more frequently with those who have, whether by position or personality, most authority and influence. Difficulties, let us remember, are always opportunities, and in this, the greatest of school difficulties, lies the schoolmaster's greatest opportunity, and by no means the least important test of his fitness for his post.

A word in conclusion, as to my knowledge of what is practicable. For twenty-seven years this matter has from time to time been forced upon my notice and in my thoughts. For long it brought with it a feeling of despair at what seemed the universality of the evil and its strength. But experience has changed that feeling to one of thankfulness and amazement, in the first place at the recuperative possibilities of life, and in the second at the inherent wholesomeness of boy nature, developing under good conditions and knowing that it is trusted, and the entire immunity that this can bring. I do not mean that, do what we will, all boys can be saved from every taint. But I do mean that, by such means as I have tried to sketch, we can keep many, very many, from even the

slightest taint, and we can give others the help and the motive-power that will enable them to come through the trial without shame and loss to themselves or harm to others. We cannot make light of the matter, or shut our eyes to the prevalence and insidiousness of the evil. It is a difficulty that nature will not let us evade. But there is no excuse for apathy, and no ground for discouragement. It is almost entirely a question of frank and wise dealing, and, above all, of beginning in time. And so I come back to the point from which I started: the school has much to do, but the success even of what the school can do depends in large measure on the teaching of the mother.

At 8.30 p.m., Reception at 50, Porchester Terrace, W., by kind invitation of MRS. FRANKLIN. "An Ambleside Evening," conducted by a Student of the House of Education.

WEDNESDAY, May 17th.

At 10.30 a.m. the RIGHT REV. THE LORD BISHOP OF HEREFORD took the chair and "made a speech," says the *Daily Mail*, "which, coming from an ex-Headmaster of Rugby and a founder of Clifton College, was, of course, listened to with great interest."

"Wherever men and women are together on an education council, I find," he said, "that the women take higher views than the men. They are less hampered, perhaps, by convention and are more idealistic."

"But in the upper classes, with their hurry and excitement, I notice a weakening of home influence. Many of the boys who used to come to me saddened me terribly. Their parents had left them to be brought up in a stable among grooms; they had been to preparatory schools, of which their parents often knew nothing; then they came to me, and I studied them, and I saw failure to be certain from the first. It was one of the truly sad sights of English life."

"In the West End of London, and in the country houses corresponding to it, boys are sent too early to boarding schools. How much better for the mother to keep them at home and find teaching for them near by. In England you care little for education. Over the border of my diocese in Wales I breathe a more enthusiastic atmosphere; then I come back to England and it is dull again. I remember a conversation between a schoolmaster and a man who had just sent his son to a public school for the first time. The schoolmaster sympathised with the father, remarking how difficult it must have been to find exactly the right thing to say to his son."

"'Indeed, yes,' was the ready reply, 'I couldn't make up my mind for a long time whether to advise him to take to bowling or batting.'"

"With all its advantages," continued the Bishop, "the barrack life of our big public schools is not the most wholesome training for a boy. From thirteen to nineteen the best education is to combine the organisation of a public school with the training of home life. Clifton College, with its boarders and 180 day boys divided into two houses, is the nearest approach I know to an ideal place of education. Much of